[illegible] species on the higher elevations. Along the rivers and creeks, as well as in the forests, there is a profusion of red willow. Also incorporated in the forest are patches of spadding aspen (locally called poplar), birch, and cottonwood. The area contains many edible berries, including the strawberry, raspberry, low and high bush cranberry, raspberry, and blueberry. Along the droughs there is often a profusion of cranberry grass, which rapidly-bloods are found in an occasional swamp.

[illegible] In spite of its quite abundant, Rangifer and large game animals such as the moose, woodland caribou, deer, and grizzly and for hunting mammals like the lynx, mink, muskrats, otter, fisher, weasel, beaver, and marten. There are also, in the high mountains grizzly and grizzlies are numerous. The ptarmigan and spruce a hazel thickening crowberries and the spruce forests are riverine with the small rocks more by the fur of the Rocky Ram (locally called sables). Fish are generally abundant in the lakes, mainly lake trout, whitefish, and pickerel (or pike). In the rivers the principal species are trout, grayling (sometimes called Arctic), and suckers.

The mosquito is a plague until the middle of August, the small "no-see-um" becomes a nuisance to about the time when the mosquito disappears and remains until late October. The gray moose is a formidable pest whose numbers fall any attempt at enumeration. Birds include the robin, crane, hawk, whitefish (sub for Canada jay), and various water species along the gravelbeds. There are also such birds as the duck, goose, ptarmigan, willow grouse, and spruce hen. The two large species are sometimes collectively referred to by the Indians as "chicken," although a distinction is recognized between them.

[illegible] The name "Kaska" is the interpretation given adopted by anthropologists to designate a number of linguistically and culturally related Athapaskan Indian bands or tribes living in the area of northern British Columbia, southern Yukon Territory, and Northwest Territories in Canada.[1] The present monograph is the result of work done with four of these tribes, but does not include the Nahani tribe, who dwell in the Northwest Territories, nor of the Kaska Mountaineers and an ethnographically unknown. The term Kaska is largely synonymous with the two aboriginal designations, Nahani, which, although formerly used by the Kaska to refer to neighboring Indian groups, is not employed as a term of reference within the society.

The four tribes under discussion are locally identified with particular geographical areas, which are in turn delineated by the rivers and lake constituting their main drainage channels. Except possibly in British Columbia, where very few are now formally registered, the boundaries between tribal units are not precisely recognized by the members of any tribe. Figure 1 shows the locations of the four Kaska tribes and their hunting and trapping territories, although only the second two bands below will hereafter Kaska.

1. The Frances Lake Indians, the most northern tribe, live around Frances Lake, Simpson Lake, and the upper Frances River.[2] Their country extends from the Pelly River northward to the southwest to the Mackenzie Mountains in the east.

[1] Figure 1 The Distribution of the Northern Athapaskan Indians (north) [illegible]

[2] The tribes in text refer to the Frances River to was found the first days of Frances Lake Indian [illegible] the northern shore of the lower, tribes and tribes. Finally, there is the Pelly River [illegible]

a bitter cold wind, named "yanagan ezzenaan," blowing from the north-northeast, and the warm Chinook originating to the west. [521]

A number of predictive beliefs are associated with snow. On the Upper Liard, when snow comes from downriver (nah-nenhenat) it will generally continue for several days, coming from upriver (nanh-nenhenat), a snow flurry will soon stop. Commenting on the inconsistent flurries of snow in an October, Old Man described snow as "just the same like wind. Sometimes go for a while here nobody." In winter such inconsistent swirling indicates heavier snow to follow. "Just say it looks for next heavy one coming." Several varieties of snow are recognized, including the wet snow associated with the beginning or end of winter, the dry powdery snow of midwinter, and the crusted snow of early spring. No pattern can be found from freezing two moist snow when stored on the ground, they are always laid across poles or on a bed of spruce boughs. Other adaptations to climate have been discussed in connection with clothing, shelter, and travel.

No particular beliefs about the rainbow or aurora borealis were adduced. Equinoxes are apparently not recognized, although the longest and shortest days of the year are pointed out. In March, when the weather turns warmer, small children are often frightened by the bare trees; they believe that trees are and then get collected back on the frozen surface in darkness. No seasonal significance is attached to this phenomena, which receives an ex-period explanation. Fog is variously interpreted as an indication that a black bear has [illegible]

Particular seasonal types of weather are commonly among the Kaska population. People do not like hot weather in summer time. On the contrary, winter, with its crisp cold, is looked forward to, but it is thought that cold weather requires a period of adjustment. People explained that they should the cold currently in October, although by November and December they no longer minded it. Rain or snow are regarded as unsuitable conditions for traveling and, unless the trip is urgent or the journey already underway, people will wait until the weather has cleared. In summer after a rain there is a tendency to wait before starting a trip until the brush dried. Changing weather, alternating between warm and cold, is thought to make a person weak. "Nowadays cold," Old Man said, "does you feel strong."

Ethnoscience. A sample of usual knowledge was obtained principally from one informant, Frida, who tended to make the species according to whether they had been created by God or the devil. Most animals are good, that is, they were created by God. The devil, however, made the fog, mink, otter, wolverine, coyote, and grizzly bear. These animals are generally regarded a hostile or dangerous to man. According to Old Man: "All kinds of game animal." As will be seen, however, that although intelligence is an attribute of all animals, the distribution of this trait is differently apportioned among the various animals. [525]

The rabbit and beaver are the examples of "smart" animals. The rabbit (Arctic hare) is intelligent because it is hard to capture, running even from the faint sound of snowshoes. Frida thought that rabbitskins somewhat less canny in hot weather, when they [illegible] Even Tom rabbits very cold weather and snow made these animals less intelligent and easier to trap. Throughout the year rabbits inhabit brushy places, sleeping

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

on top of the ground or snow. From the deep thicket where he secures himself against danger, the lynx runs trails to feeding areas. Rabbit snares are always set across such trails. The animal eats willow, spruce, and jackpine foliage as well as a variety of bark—in fact, "he eat anything," even human and dog urine. The female breeds about four times during the summer, the period of gestation lasting about one month. The litter generally gets dropped in the shelter of a large windfall and may contain up to eight young. During some years rabbits are known to fall off rapidly, dying by themselves. This is thought to be due to their eating harmful food. The intelligence of the lynx is demonstrated by the fact that the animal is believed to avoid a snare which smells of tobacco (apparently because this smell, foreign to the environment, signifies a human enemy). Before visiting the rabbit lines, women and girls are careful to wash their hands. Like the fox, the rabbit is also quick to learn. If he has once or twice successfully escaped from a snare, he will afterwards recognize traps and give them a wide detour.

Beavers are found in lakes, streams, and creeks. During the summer this animal moves around freely, leaving his winter dwelling in June not to return during the period from July to September. Upon his recession, he builds a house or repairs a previously occupied dwelling by adding poles and additional mud. In fall the beaver industriously accumulates a cache of willow branches for his winter food. These he stores outside his house by diving them into the bed of the lake or stream. "Just the same lynx they live," Hide pointed out. "Lynx get no grub, he can't live. He get to bring grub here (to the settlement). That way he live. Beaver just the same. You fix your camp good, no air, no cold get through. Beaver can't live outside. Inside live, more better." A beaver house may contain four or five adults. The inhabitants of such a dwelling are known to fight amongst themselves, skins often showing the wounds received in battle. Mostly such aggression is directed toward a strange beaver, who tries to join a colony to which he does not belong. This provokes resistance and attack on the part of the permanent members. The animal breeds during the winter, with the young being born in June. A litter may contain from four to six young. Lone women or women in other food for a colony of beavers, who starve to death when the ice freezes so thick that the animals lack sufficient room to move in obtaining food from the cache. When beavers release their cached food, they may break through the ice to search for additional edible material. Again thick ice can be fatal if a fisherman dies alone. Generally a cache lasts until April, at which time the ice is already going. During his house disturbed, a beaver usually leaves the dwelling and swims the water. If the animal smells a complice, he will not leave the water. The beaver's tail helps him to "steer" while swimming.

Less intelligent animals include the black bear, grizzly bear, and mink. The black bear is regarded as intelligent when he is fat in fall time. Then he is quick to flee from danger. In spring, however, when the animal is "poor" and the female has cubs to protect, the bear will readily attack other animals and even men. In summer, bears eat berries and grass, occasionally fish, beaver, and other animals. In October the bear dens up in a hole which has been excavated near the ground in the side of a small hill. The den is piled with dry grass for warmth. Before entering this dwelling, he scratches up the trees in the vicinity. "He he scratch his claws," Old Mike commented. In winter a hunter seeing fresh bruises on trees knows that he is in the vicinity of an occupied bear den. The black bear breeds in June.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

the young being born around the end of the following March. A litter of a young bear contains about two cubs; an old bear may have only three young. One Indian, Peter Long, spoke admiringly of a white man stationed at one of the U. S. Army kitchens near the Hyland River who had trained a young bear to come to him for meat. This man once told Peter to try to love the animal with such a prize. The bear was wary, but the white man spoke to it, telling it not to be afraid of Indians. Peter tried again and the young bear put his paws on Peter's shoulders and ate the meat that the Indian held out. Peter was much impressed with this experience. §25

The habits of the grizzly bear do not differ radically from those of the black bear. In summer he travels around eating berries, grass, moss, beavers, and fish. Should he kill a large animal like a moose, he covers the uneaten portion of the carcass with leaves and dirt. When he is hungry, he returns to this cache to feed further. In November or early December (depending on when he begins to lose his fat, generally later than the black bear), the grizzly returns to a former den or tunnels into the side of a steep hill. There he hides up against the cold, sustained only by his fat. The grizzly breeds in June (according to Louis Moses the grizzly cubs in October), and the young are born in the den around the following March.[1] A litter contains four or five cubs, depending on the age of the parent. People have great fear of provoking or even encountering a grizzly, although when met every effort is made to kill the animal. The meat is eaten by some people, the grease being described as excellent for bread, and is also fed to dogs. The grizzly is described as "not smart." As Nido put it: "He see you, he fight you." If the enemy is stronger than the grizzly, the latter will suffer for his foolhardiness. "Just like some Germans, rough heart. He catch man. One time he chop you, your neck off just like nothing. Too rough, he start to fight you, you shoot him just like nothing." Informants agreed that the grizzly was not particularly dangerous in his lair. According to Old Moses, in the fall, if a person turns aside from a grizzly's charge, the animal will keep running in a straight line without following his intended victim. In spring, however, a grizzly, especially one with cubs, will follow an enemy everywhere.

Infants live chiefly on mildness, sweetness, and fish. For fish, the animal plunges into a river or lake, the hind legs, with their scissoring action, propelling him at a good speed. The tail of the adult is said to "steer" him and facilitate a quick turn. The animal inhabits the neighborhoods of rivers, creeks, and lakes and can be caught by setting traps along such bodies of water. The adult breeds in March, the young being born in June. Nido did not know the size of the litter: "I never see inside his guts." A litter is generally dropped inside of an abandoned beaver house. "Mink can't make house nothing. He get too small hand." The meat is never eaten and is not used for dog food as it is said to induce vomiting and to be conspicuously smelly. The adult is not regarded as an intelligent animal. "Just like pup. You put bait on tree, you put trap here, he smell fish, he come right over. He smart."

Some other animals, like the lynx, are known to be constantly on the move, roaming over wide stretches of country in search for food. Other species, like the martens, restrict

[1] According to Moses, the grizzly mates in June and bears its young about six months later (Moses, Lists of Game Animals [ms], II, 50-52). The idea, expressed by a Nahane Indian, that substitutes hip is a sign of a black bear cubbing, indicates that some people have been making their young around December and January. Nido was apparently not aware of this fact.

1: Honigmann K-5 (1943-1945) 1949 ND12 Nahane ND12

[illegible]25 Somewhere in a particular area. Throughout the year the lynx moves "everywhere" in search of rabbits. "He can't stay one place nothing." In cold weather the animal takes refuge in deep brush, that is also a good place for finding rabbits. The lynx breeds in March and drops its litter of up to six young in June. Matures winter to data. In February, when the animal begins to breed, he travels a short distance. A mature's litter generally consists of six young.

A considerable body of knowledge is available concerning the moose and caribou. Both species are known to visit good mineralic feeding grounds in spring. In early fall the moose returns from the high land in search of country where there is no pits no moss. The caribou comes down in early winter, down to lower ground where the deep snow makes food hard to find. Considerable interest is manifested by men in where the bull moose begins to run, for then the animal becomes hard to kill and travels extensively. In summer, however, "just right, busy one place. Busy get them." In addition, as already stated, both the cow and bull are fat in summer, and therefore delicious eating, while in winter only a cow has fat, the bull being lean and tough. To be edible a moose must be quickly killed. For this reason the meat of an animal killed by wolves is not eaten. Then "the moose die slow." Old Man explained, and the meat is filled with "foam." A popular belief, not much believed, regards moonlight as a good time to hunt moose. "Moose not smart that time," some people believe. Caribou are not expected in the river valleys until late December or early January. In the mountain covered country of the Upper Liard River their arrival is eagerly expected, for they promise abundant and easily obtained meat.

Any youth who has spent some time in the bush accompanied by an older man is in possession of many hints for hunters. Thus he knows that the best time to hunt squirrel is in the morning, when the animal feeds. In the latter part of the day "they lay down everywhere." Spruce hens are easy to kill, since, when they are frightened, they fly only a short way. Willow grouse, on the other hand, fly a long distance if startled and are then difficult to locate. A man is warned that he must be cautious in hunting the wild goat. When the animal encounters danger, he sometimes lies down and pretends to be asleep but retains an eye on the hunter entire time. Old Man recounted one such experience. "Pretty soon I grab it with my hands. I wonder. Lucky I shoot. When you come close you shoot themselves down like dead. When you come close they kill you."

[illegible]24 Ethnobotany. The use of plants for medicine will be reported in connection with other cultural medicine. Knowledge of trees is relatively limited and connected with the practical utilization of forest products. Two kinds of spruce trees are distinguished, the red and black varieties. Both grow in soft ground, where there is plenty of deep soil, the wood being soft and easy to chop when dry. Dry red spruce makes a hot fire. Spruce is used for snowshoes because of its lightness, birch being regarded as too heavy for this purpose. Poplar grows on hard ground. "Damn good wood," said Nick. "Damn bear wood." The wood burns well when dry and easily rotted when green. Like spruce, birch trees also grow in soft ground. When dry the wood is too heavy for a good fire, but is strength makes it particularly suitable for toboggans and sleighs. Dave Dennehy thought black birch to be inferior to the white variety for this purpose, because the former contains too many knots. Because of its susceptibility to rot, birch cannot be used for cabins. Jackpine grows on hard ground where cabins and rocks occur. Like cottonwood, it is valued as a hot, slow-burning fuel and is burned

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539 rocky bluffs. The glacier was very slippery, and people crossing it slid down to the bottom, where they were transfixed on a spear placed there by Wolverene. As soon as something touched the spear, Wolverene knew it, and came out at once. If they were dead, he carried the bodies home; if they were only wounded, he killed them. His house was full of peoples' bones. Beaver went down this slide, and, cutting his lips with the spear so that they bled, pretended to be dead. Wolverene knew something had been caught, and came out smiling and very happy. When he saw Beaver, he said, "What a large beaver!" Then he laughed, and said, "I have caught this clever man." He carried the body home and put it down in his house. He had four flensing-knives. He used one after another, but they would not cut Beaver's skin. Then he searched for the fourth knife. Beaver knew that this knife would cut him, so he opened his eyes to see where he might find a stick. One of Wolverene's children noticed him, and called out, "Father, the Beaver has opened his eyes!" Wolverene answered, "You are mistaken. How can a dead man open his eyes?" Beaver jumped up and seized a stick, with which he broke Wolverene's arms and legs. He killed him, and put his body before the fire to roast. He also killed all Wolverene's children, and roasted their bodies likewise.[1]

Beaver went on, and came to a bluff overlooking a deep creek. He heard a dog barking below the cliff. He listened, and approached cautiously. Presently he saw a man on the top of the cliff, and went to him. This was Sheep-Man, who killed people by pushing them over the cliff. His wife attracted them by barking like a dog, and any who were not killed outright by the fall were clubbed by her at the bottom of the cliff. When Beaver reached Sheep-Man, the latter said, "Look at the sheep down below!" Beaver said, "You look first, you saw them first." They quarrelled as to who should look over the brink first. At last Sheep-Man looked, and Beaver at once pushed him over. He was killed by the fall. When Sheep-Man's wife heard the thud of something falling at the base of the cliff, she ran out quickly, and began to club the man before she noticed that it was her own husband. She then looked up and saw Beaver, who threw a rock at her head and killed her. This is why the head of the mountain-sheep is so small between the horns, and the tongues of sheep are black because they once ate men.

[1] Beaver travelled on, and came to a large camp of Sheep people. The women were good, and called to him, "Why do you come this way?" He answered, "I am looking for friends who have passed

[1] Informants (Dene, [illegible]): [illegible]. Informant (Dene, [illegible]): [illegible]. Informant (Dene, [illegible]): [illegible].

[1] Informants (Dene, [illegible]): [illegible]. Informant (Dene, [illegible]): [illegible]. Informant (Dene, [illegible]): [illegible]; see also [illegible].

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along this trail." The Sheep were followed him and he ran among bluffs and rocks. It became dark; but they found him, just the same, by wounding him. He went down a steep face, and the Sheep did not know exactly which way he had gone. Here his trail was a sheer cliff. They called out, "How did you get down?" and Beaver directed them to the sheer cliff. The Sheep (small) ran over the cliff and were killed.[1] 539

In the morning an old woman and girl arrived there. The woman proposed to marry Beaver, and had told the girl that when she slept with him, she (the girl) must club Beaver while he was asleep. Beaver refused the request of the woman, and killed the both.

Beaver proceeded on his journey, and, after crossing a mountain, sat down on the trail. He saw a man coming, carrying a stick with a hook at the end. This was Marten-Man, who killed people (by hooking them between the legs). Beaver place a piece of sheep's flesh between his legs and sat still. Marten asks many questions of Beaver. They conversed together and told stories to each other. Meanwhile Marten pushed his stick underneath the snow and hooked the meat. Beaver ran away, and Marten chase him. As he ran, Beaver dropped pieces of sheep's fat. Marten did not catch him, and turned back to his camp. He said to his wife "I have lost some very fat game. The fat boys dropping from him as he ran. We will shift camp, and I will track him." Next morning Marten tracked Beaver, and his wife and children followed behind. Beaver lay in wait for Marten, and killed him. He cut off an arm, and covered the rest of the body with snow. Then, making camp, he scattered pieces of sheep's fat about, and put Marten's arm a hook to roast. He had just hidden himself when Marten's family appeared. The children were delighted, saying, "Father has killed some fat game. See the camp, and the arm roasting, and the pieces of fat scattered about!" They ran around on their snowshoes, looking, and gathering up the pieces of fat. When Beaver appeared, the dest boy was going to shoot him with an arrow; but Beaver called out, 'Don't! I am going to marry your sister.' The mother took hold this arm, and said, "Don't shoot! He will be your sister's husband." Beaver said, "I will make a big fire, so that the meat will cos quickly." They did not know that it was Marten's arm. Beaver brought in some wood covered with snow and put it on the fire, this now became smoky and smoky went out. He asked the male and children to get down on their hands and knees and blow on it fire. When they did so, Beaver clubbed them, and killed them all sparing the youngest child, who was away and climbed a tree. Beaver did not catch him,

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[1] The Tutchone (Tena Mind) go: "Why did some go: (Mind), Shadows, Tutchone (Tena Mind)

[illegible]

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so he transformed him into the animal marten, saying, "*Henceforth you shall be an ordinary marten, and shall eat rabbits and mice. You shall never again eat men.*"

Beaver continued his journey along the trail.[1] When near a small, round lake, he saw that a giant was following him. He went around the lake, and the giant chased him. Beaver ran round and round the lake, the giant behind him. The latter could not catch him, and began to slacken his pace. He said to Beaver, "How can I catch you?" Beaver answered, "Make ready everything required for frying and cooking my meat, then make a snare, set it, and catch me." The giant did as advised. Beaver put a large tree-stump in the snare and hid in the brush. The giant felt something in his snare, and began to pull on the line. It was very heavy, and he gave a mighty tug. The stump gave way, and, flying up, struck him on the forehead. The wound bled much, and the giant licked and swallowed the blood as it ran down his face. He was very tired and hungry, for he had chased Beaver all day. He sat down, and thought, "What shall I eat?" He thought of eating his ears, but said, "No! if I eat my ears, I shall spoil my hearing." He thought of his nose, and said, "No! if I eat my nose, I shall no longer be able to smell." He thought of all the different parts of his body, and at last of his privates. He could not think of their being of much use, so he cut them off and ate them. He felt sick, and said to himself, "I am getting very sleepy." He was dying, but did not know it. He lay down and died.

Beaver continued his travels, and came to the edge of a large river.[2] Happening to look round, he saw another giant coming. He took off his clothes, and painted himself with the white powdery substance that covers the outside bark of cottonwood-trees. He looked like a ghost. He put little sticks in his eyes to keep the eyelids open, and stood rigid and immovable alongside the trail. As the giant approached, he said, "That game looks very strange." He took his axe and made as if he would strike; but Beaver never moved, or winked an eye. The giant said, "This cannot be game." The giant tickled him in different parts of the body, but Beaver neither moved nor laughed. The giant said again, "This is funny." He poked his finger in Beaver's anus, and then smelled of it, saying, "Well, this smells like game, but the body does not act or look like game. This is very strange." He deserted wondering. Beaver ran away and climbed a tree. The giant changed his mind, and returned to examine him again. When he arrived at the place and found that he was gone, he said, "I am very sorry I did not hit him with my axe. It was surely game." He followed the tracks

[1] Also known to the Tahltans.

[2] The following incident is also known to the Tahltans. See Teit's [illegible] (Boas, [illegible]), [illegible]-[illegible].

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539 773 big rock into the water on top of the stick, so that the stick never came up again. Bear then said, "Henceforth, when people die, they shall be dead always, and shall never come back again." If Fox's stick had come up again after being hit by the rock, Fox would have won, and people would have had their lives renewed each time they died. There thus would have been no real death.[1] Bear now, having no fire, said, "I will make a hole in the earth, so I shall be able to keep warm in the winter-time. I shall make my hole right on the trail." Fox said, "If you make your house right on the trail, people will always find you. Make it on the mountains." *This is why bears now make dens in the mountains.*

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5. RAVEN, OR BIG-CROW.[2]

x171 539 The Kaska have a story of Raven, who acts as a transformer and trickster. The story is not well known to most of them, and may have been borrowed, at least in part, from the Tahltan. My informant would not attempt the telling of this story, as he said he did not know it well enough, and none of the other Kaska who happened to be at hand knew it any better. Among the incidents in this story are those of Raven defecating and asking his excrements for information,[3] and of Raven sending his penis across a river, where it enters a girl. Muskrat called out, "Cut it with grass!" Adair[4] thinks this incident may have been borrowed from the Cree, who have a story of the culture-hero getting Muskrat to swim across a river with his penis, which then enters a girl. The latter gets sick, and Muskrat calls out to cut it with grass.[5]

6. BIG-MAN (DÉNÉ WÎ).[6]

539 Big-Man was in the world very long ago. He was of huge stature, and had no hair on his head. When he stood erect, his head touched the sky. Once a long time ago the sky was very close to the earth,

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[1] See BBAE 39: 303 (Sarcee, Assiniboin, Blackfoot, Cahita, Cheyenne, Crow d'Aden, Comanche, Cree, Diegueño, Dog Rib, Eskimo, Hare, Klamath, Kutenai, Lillooet, Mobile, Micmac, Pawnee, Pima, Quinault, Sanpoil, Shasta, Shoshoni, Shuswap, Tahltan, Thompson, Ute, Winton, Wishosk, Yuma; see also Lehmer). Also known to the Tahltan. Compare p. 488 of the present number of this Journal.

[2] There exist analogous Tahltan stories of Raven. — J. T.

[3] See BBAE 39: 404, note 5 (Chilcotin, Chinook, Flathead, Kwakiutl, Lillooet, Nez Percé, Okanagan, Shoshoni, Shuswap, Tahltan, Thompson).

[4] George Adair of Telegraph Creek, B.C., has lived for many years among the Cree, Kaska, and Tahltan.

[5] See MAFLS 11: 75, 189; and BBAE 39: 100 (Arapaho, Atsina, Assiniboin, Blackfoot, Gros Ventre, Kalapuya, Menominee, Mobile, Nez Percé, Shasta, Shuswap, Thompson, Tillamook, Tonkawa, Wishosk).

[6] See BBAE 39: 189, note 6 (Caribou-Eaters (Déné-dindé), Dog Rib, Hare, Kutenai). Similar tales occur among the Tahltan.

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and therefore it was always cold weather. At this time there was no room for Big-Man. When he travelled, he had to crawl, for the sky was very low. After a time he became angry at this inconvenience, and began to push the sky up. He kept on pushing it up, until at last he was able to stand at full height. The sky was now high, and far from the earth, and this made the weather on earth much milder. Since then it has been as it is now. Big-Man was a good man, and never harassed Indians. Some think he went to the sky-world, or somewhere up above, and that the rain is his tears.

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7. THE BROTHERS, BIG-MAN, AND THE GIANTS.[1]

Two brothers lived together.[2] The younger one hunted all the time; while the elder staid in camp, cooked, and kept house. The latter began to dislike his younger brother, and would not give him anything to eat when he came home.[3] One day the younger brother became very hungry, and killed a porcupine. He made a fire, and cooked it on a hook suspended from a pole near the fire. When it was about half done, a giant came, and the lad ran up a tree. The giant smelled of the porcupine, and threw it away. Finding the lad's snowshoes, he ate out the filings. Then he began to chop down the tree in which the lad was. The lad cried for his elder brother, who went there at once. When the giant saw him approaching, he was glad, for he saw in him a meal. The elder brother offered to help the giant, and took the axe. He said, "That boy is very bad. He always does mean things. I will help you chop the tree, so that we may get him and eat him." He swung the axe with great vigor; and the giant, standing a little too close by, received a cut on the brow from the back of the axe. The man said to him, "Stand further away, I might hit you hard." He chopped hard and wildly, swinging his axe around. He watched his chance, gave the axe a great swing, and, instead of striking the tree, cut off the giant's head. The brothers opened it, and many mosquitoes flew out, which were his brains. *This is the reason why giants are so foolish and easily fooled, and also the reason that mosquitoes are in the world now.* Had they not opened the giant's head and let the mosquitoes out, there would be none of these insects now.[4] The elder brother cooked the porcupine, and gave half to his brother. After this, they shared equally when eating. Now they travelled on, and always camped in new country.

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[1] The Tahltan have an analogous story of "Big Man and the Boy."

[2] Some informants say that the two brothers left their father and were hunting. They were lost, and led a nomadic life.

[3] Compare Chilcotin (Farnham, JR 2: 141; Lillooet (Teit, JAFL 25: 192); Shuswap (Teit, JR 2: 844) — § 9.

[4] In two Tahltan stories ("The Brothers and the Giant" and "The Man who Killed the Gambling Giant") another brothers-story.

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2: Tell E-5 (1912-1915) 1917
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see a big lake with what looks like an island in the middle." Big-Man was fond of the lad, and always called him "Grandson." The lad went up on the top of a high hill and looked around. He saw what looked like an island in the middle of a lake, and returned to tell Big-Man. The latter said, "That is the giant fishing." 539

Now they prepared to fight the giant. Big-Man made bow and arrows and spear, and the boy made a beaver-tooth axe. He intended to take a large beaver-tooth for the axe, but found he could not lift it, so he took a young beaver's tooth. Big-Man told the boy to go near the lake and to bark like a dog. He said, "The giant will become frightened and run home. You follow him up, barking, and I will lay in wait for him on the trail between the lake and his house." The fish the giant was catching in the lake were all covered with hair. When he heard what he thought was a dog barking, he put his pack of fish on his back and ran for home. When he came close enough, Big-Man fired an arrow at him; but the giant jumped aside, and the arrow missed him. Then Big-Man attacked him with the spear, but the giant evaded the thrusts. Now they seized each other and wrestled. After a long time Big-Man became weak, and called on the boy for help. The latter ran up, and, striking the giant with his beaver-tooth club, bore-strung him, and he fell down. They then killed him.

Now they went to the giant's house. When the giantess saw them, she called out, "Why did you kill my husband?" She threw huge rocks at Big-Man, but the latter jumped aside and avoided them. The giantess stood up and put her breasts on Big-Man's shoulders. They were so heavy, he nearly fell down. They wrestled; and the boy cut the sinews of her legs as he had her husband's, and she fell down.[1] They killed her and her babies and all her children. The babies were all the size of full men. Big-Man took back his wife, and thanked the boy for his help.

The boy wanted to return to his own country and see his parents. He had been away a long time. He knew his country was far off, and he did not know where it was nor how to reach it. Big-Man knew his thoughts. He said, "I will give you one of my dogs to ride. When you get out of food, kill him and eat him; but be sure to preserve one arm-bone, and keep it close to your head when you sleep. It will be bare when you fall asleep; but when you awake, it will be clothed with meat. Thus you will always have food to eat. I shall also give you a walking-stick. When you retire, always stick it up near the head of your bed. In the morning you will find the stick pointing a certain way, which will be the direction you must follow for that day. Thus you will know your road. Some morning when you find that the stick has fallen down and is lying flat, and your bone is devoid of meat, you

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[1] Kaska: [illegible] Wheaton [illegible].

[illegible]

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539 will know you are near your destination, and will reach home that day."
821 Big-Man also told him that he would not see him again, but that he
•825 would know by signs when he died. He said, "When I die or am killed, you will see the sky all red: that is my blood. You will also see rain fall: that is my tears." Big-Man gave him his grizzly-bear dog to ride. The lad had only gone a little way when the bear began to growl and wanted to fight him. He called back to Big-Man, who changed the dogs, and gave him the black bear to ride.

He went on until he came to a country where there was no game, and became hungry. Then he killed the bear and ate it, but kept the bone, as advised. One morning when he awoke, he saw that the stick had fallen down and that there was no meat on the bone. He was glad, and he reached his parents that day. That is why black bears are much better eating than grizzly bears, and also why grizzly bears are more courageous and want to fight people. That is also probably why people say that bears were originally dogs.

Not long afterwards the lad saw the sky all red, and rain fell. He then knew that his friend Big-Man was dead. That is why people say now that a red sky is blood (or Big-Man's blood); and when rain falls, it is tears (Big-Man's tears).[1]

B. THE GIANTS AND THE BOY.

539 Two boys were stolen by a giant, who gave them to his wife to bring for him. He hunted bears all the time, and killed plenty; but he was very fond of human flesh, and preferred it. He always told his wife to cook something else for him, meaning the boys; but she always cooked bears-meat, as she liked to keep the boys to help her fetch water and do other things. At last she thought her husband would never then get angry if she did not take his suggestions; so one morning early, after her husband had gone hunting, she woke up one of the boys and told him to take the buckets and go for water. She warned him to be absent, so that he would not know that she had killed his brother.

As soon as he left, she pulled off his brother's pants, and then killed him. The lad heard his brother's cries, and knew what had happened. He kicked the buckets to pieces, and then went back to the lodge, where he called, "Give me the scissors! I am a grouse on the wing-tail!" She gave him the scissors. He broke them to pieces, and ran away. As he did not return, the giantess went to see what was keeping him so long. When she saw the buckets and scissors broken, she called to her husband, who came back and started with a spear in pursuit of the lad. The boy hid in a crevasse of a glacier, where he was piled up. The giant was too large to enter, and he could not

[1] Tsimshian (Boas, JAFL xx, 48).

2: Teit E-5 (1912-1915) 1917
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539 something good to eat." She sat down on the pretended baby. The people asked to see her baby; but she said, "It cries when anybody looks at it." The people gave her her husband's fat to eat. She said it had a bad taste, and they told her it was perhaps a little old. She began to eat again. Some of the people went behind her, and tied the ends of her hair to the neighboring willow-bushes while the others spoke to her and entertained her. When all was ready, they began to laugh at her, and said to her, "That was your husband's fat you ate." She got angry and opened the sack she carried, in which were stones for throwing at the people. The people attacked and killed her. When they opened the bundle to look at the baby, they found only the bones of the boy she and her husband had eaten.

9. BLACKEN-HEAD BOY; OR, THE MONSTER THAT ATE PEOPLE.

539 829 A man with his wife and baby were travelling all the time, and setting beaver on the lakes and streams. They came to a big lake, which they crossed, and camped on the other side. One day the woman was dragging to camp a skin toboggan with beaver-meat, carrying her baby on her back. She noticed some large animal approaching, and, being afraid to turn around, looked back between her legs. She saw that the animal was an *a-ke*'[1] and became very much afraid. She scattered all the meat in the snow and ran to camp. Her husband would not believe that she had seen this animal, and told her she was simply excusing herself for having given the meat to her sweetheart. She pulled up her clothes, and said, "You can see I have been with no man." He laughed, and went off to set his beaver-sets. On his return, he went to bed, and was soon sound asleep and snoring. The woman cut a trail to escape through the willow-brush near camp. [illegible] with her moccasins on and her baby in her arms, ready to run. During the night she heard the animal coming, and poked her husband with a stick to awaken him; but he slept on. She then ran away, and the animal came into camp and ate her husband. Afterwards the animal followed the woman's tracks, making sounds like a person crying.

The woman reached a place on the lake where many people were camped, and warned them. The people made many holes close to-

• 925 [1] A very large kind of animal which roamed the country a long time ago. It corresponded somewhat to white men's pictures of elephants. It was of huge size, in build like an elephant, had tusks, and was hairy. These animals were seen not so very long ago. It is said, generally singly; but some have been seen for several generations. Indians came across their bones occasionally. The narrator said that he and some others, a few years ago, came on a shoulder-blade which they at first thought was a peculiarly shaped rock, sticking out of the ground. This was on the top of a mountain near the Hyland River. The shoulder-blade was as wide as a table (about three feet), and was covered with about seven inches of moss.

2: Tell E-5 (1912-1915) 1917
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outside the camp except the driving snow. The war-party crept up in the storm, and the women ran out and joined them. They attacked and killed all the people. The only one who escaped was the man who had gone hunting. 539

When they returned to the camp near where they had cached their canoes, they found that the two old women and the girl had changed into mice. They set out on their return journey on the lake, and came to the place where sky and water met. They found that the sky had frozen to the water, and that they were barred by what seemed a wall of ice. All the shamans and the animals tried to make a passage through, but without result. The Lynx jumped at the ice wall, trying to make a hole with his nose, and drove it back into his face. *This is why he has now such a short blunt nose.* At last Weasel made a hole and passed through; the next animal, a little bigger, enlarged the hole and went through; and thus they enlarged the hole, a bigger animal passing through each time. At last the moose went through, and then they took the canoes through.[1] The party then travelled back the way they had come, and reached home in safety. [B-5]

Now the Mice women in Swan lead travelled into the interior to find their people. The girl with the old women was sister to the man who had gone hunting and thus escaped death. They found his tracks and followed him; but he always kept ahead of them, and escaped alone. They could not overtake him. The old women had a dog that could speak like a person. This dog always went forward to the hunter's camp, and brought back meat for the women and the girl. Thus they continued journeying until they reached a large camp of Swan people who were their friends. The hunter would not camp with them, however, because his sister (the Mouse girl) was pregnant, and he was ashamed. He had never had connection with her, as he was much ashamed when people said he was the father of his sister's child. He became so much ashamed that he committed suicide. (Here follows the child story, which I did not record.)

11. THE DESERTED WOMAN.[2]

A man and his wife were travelling with other people. The woman had a heavy load, and was following behind. She came to a hill where the people had slid down with their toboggans on the snow. Here she found a ball of fat which must have been lost from one of the toboggans. When she reached camp, she showed the fat to her husband. He became angry, and accused her of having a sweetheart, which she denied. He said, "Your sweetheart must have paid you in 539 837

[1] See Teit's (Rem. 1917, 9 - etc).

[2] See Thompson (Tah. JE 8 : 401). The Tahltan have an analogous story of "The Deserted Woman." 171[x]

2: Tom E-5 (1912-1915) 1917
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The women staid with her husbands and mother-in-law in one place. After a time her former husband arrived, and, finding tracks, he followed them to the camp. He was surprised to find his former wife there, finely dressed, well provided with meat, and having two husbands. He offered to buy her back with a stone axe and arrows. The woman took the axe and threw it into deep water, and threw the arrows into the fire. She said to him, "Don't you remember how you left me to starve? I shall never go with you now!" He departed crying. (This is why, when a good woman separates from a bad man, she becomes better off, and never returns to him.)

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13. THE SISTERS WHO MARRIED STARS.[1]

Once two sisters made camp together, and before retiring looked up at the stars. They saw two particularly brilliant stars, — a red and a white one. One sister said to the other, "I shall take that red one for my husband, and you may take the white one." That night, when asleep, they went up to the stars, and awoke next morning in the sky, each with a man by her side. The sister who had chosen the red star was covered with a red blanket belonging to the man with whom she slept, and the man of the other sister had a white blanket. The women lived with these men in the sky-world, as they knew no way of getting back. Their husbands hunted every day, and killed plenty of game. Thus they had an abundance of food.

The women decided to try and get back to earth. They cut up skins and made a very long rope. When their husbands were away hunting, they worked at digging a hole in a hidden place in the timber. At last they dug through, and could see the earth beneath. They tied a stone to the end of the rope and let it down, but the rope was too short. By adding rope to rope they at last found that the stone reached the earth. They made many pairs of gloves to wear while sliding down the rope, to prevent friction on the hands and to guard against the rope getting worn out. One day when their husbands were away, the younger girl slid down and reached the earth, and the elder followed her.

When the men returned from hunting, they searched for the women, and, finding the hole and rope, they threw the latter down. The sisters found they had alighted on the top of a large tree near a main trail where people were constantly passing. They saw the Moose, Wolf, and many others pass. As each one passed, he called, "My brother-in-law is coming behind!" At last the Wolverene came in sight, carrying his snare on his back. (This is why the wolverene now has

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[1] See BRAE 30: 299 (Hellson, Antichoto, Blackfish, Cattle, Chilcotin, Dakota, Gros Ventre, Kansas, Micmac, Ojibwa, Pawnee, Quinault, Sanpoil, Shoshoni, Sioux, Thompson, Tsimshian, Wishiny, see also Arapaho, Crow). Known to the Tahltan.

2: Teit E-5 (1912-1919) 1917
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[E-5] 539

the peculiar marks on his back like a crane.) When he arrived under the tree, the women whistled, and he looked up. When he saw the women there, he was glad, and climbed the tree. When he reached them, he wanted to have connection with them; but they said, "Take us down first!" He carried one of them down, and then wished to have connection with her; but she said, "Bring my sister down first." He ascended and brought down the other woman. Then he wanted to have connection with both; but they told him, "You must provide us with food first, for we are hungry." Wolverene went off and stole dried meat from somebody's cache. When they had eaten, he demanded again to have connection with them. They told him, "Our father advised us never to have a man unless he was able first to provide fat caribou-meat. You cannot expect to have a woman until it is certain you are able to kill fat caribou." He went off hunting, and the sisters fled. They ran until they came to the canyon of a river, which they were unable to pass. They sat down, and before long they saw Wolverene coming. He was carrying a heavy pack of fat caribou-meat. As soon as he arrived, he wanted to have connection with the women, without even waiting to take his pack off. The sisters knew what he would do when he reached them, and had arranged that one of them would pretend to let him have connection, and the other one would then kick him over the cliff. One woman lay down near the edge of the cliff, and he went to have connection with her. She told him the right way to do was first close his eyes and fold his arms. The other sister then kicked him over the cliff into the river below. The women then ran along the canyon to a narrow place, where a large man (who was a kind of snipe) aided people in crossing. There was very bad water (rapids) in the river at this place. They called on the man to help them cross; and he stretched his long legs across, and they walked over on them. They said to him, "We will pay you porcupine-quill garters if you will let Wolverene drop into the river. When he comes, just stretch one leg across, and turn it when he is half way over." He agreed, and they gave him the garters. Wolverene came along, carrying his pack. He said to the man, "Where did you get my garters? I will kill you if you do not help me to cross at once." The bird man stretched one leg across for him to walk on. When he was half way over, he turned his leg, and Wolverene fell into the river and was drowned.[1]

The sisters went back to their parents, and lived with them. They told their parents, "When we travel, you must go ahead and make bridges for us over every creek, and even over every swampy place and wet spot." Their father always did this. At last one time, feeling tired, he neglected to bridge one little spot. The sisters never came

[1] Crane bridge. See Wuscanee (JAFL. xv : 42); Blackfoot (Uhlenbeck, VEAWA xx : 1916), Sahaptin (JAFLR xv : 1902).

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2: Teit E-5 (1912-1915) 1917
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539 When he reached the people's camp, he said, "I have brought you some good meat;" and he gave the beaver to his mother-in-law. He had defecated inside the beaver. The old woman threw it away, saying, "We do not eat your dirt." Wolverene said, "How nice the moose-fat smells!" The people said, "We will feed you fat; sit down and close your eyes." He was not particular now about concealing his privates, but sat down before the fire and lifted up his apron (or shirt?), exposing himself to view. When he shut his eyes, the people poured hot grease on his privates. He began to scratch at the burnt place; and while he was doing this, they clubbed and killed him. They then went out and met the wife who had the children and was pregnant, killed her, and cut open her belly. They also killed all the children excepting the youngest, who managed to escape and climbed a tree. Here he became a wolverene, and said, "*Henceforth I shall break into people's caches, and steal out of their marten-traps.*"

23. WOLVERENE AND HIS WIVES.[1]

Wolverene married the eldest of many sisters, and took her to his house. He hunted all the time, and always had plenty of meat and fat. He had a hole in the ground under his house, into which he put his wife. He kept her there, and fed her just fat meat and fat. He never gave her any water to drink. When she was very fat, he killed her and ate her (or cached her meat). He then went crying to his mother-in-law's house, saying that his wife was dead. He cried so much, that they took pity on him, and he got the next oldest sister for a wife. He did the same with her. Thus he married and killed all the sisters excepting the youngest two.

At last the youngest sister of age was given to him. She thought something was wrong, and was on her guard. He treated her the same way. When she had been some time in the hole, she asked him why he had never slept with her; and he answered, "I don't want to spoil my food." She then told him to give her something to kill mice with, for they were annoying her terribly. He gave her a long, sharp piece of antler. While he was absent hunting, she dug a tunnel with the tool, until she got out to the bank of the creek. She was too fat to walk, so she rolled to the creek and drank. She then rolled onto a log, and floated downstream to the place where her mother drew water. Her sister, a little girl, came for water, and saw her. She went back and told her mother, who said, "Don't say that you saw your sister! She is dead." However, she went and brought her daughter up to the camp. She fed her nothing but water, so that she might get thin.

Wolverene thought she had died, and shortly afterwards appeared,

[1] See Kokinos (Boas, RBAE 6 : 625; Rink, Tales and Traditions of the Eskimos, 108; Holm, Meddelelser om Grønland 39 : 235). Shaman (Teit, JE 2 : 700).

2: Teit E-5 (1912-1915) 1917
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crying, and saying that his wife had died. The woman's mother hid her. Wolverene smelled her, and sniffed, saying, "Ah! What do I smell? It smells like an old cache." Then he thought his wife might have escaped somehow, and went back to see if she was still in the hole or cache. He was wont to leave his victims in the hole for a time after they were dead. His brothers-in-law followed close behind him. When he went into the hole to see if his wife was there, they hid close to the edge. When he stuck his head up to come out, they hit him and killed him. 539

24. WOLVERENE AND WOLF.

Wolverene and Wolf were brothers-in-law and lived together. Wolf had no wife, while Wolverene had a large family. They hunted in company, Wolf traversing the high mountains, and Wolverene following the timber-line below him. Game was very scarce. By and by the deep snow prohibited their hunting on the high grounds, and they had to hunt lower down in the woods, where game was still less abundant. One day they came on a cache of dried meat made by some people (Indians) in a bad precipitous place near a waterfall, and beyond their reach. Wolverene was very anxious to get at the cache, and thought by jumping against it he might knock it down. Wolf would not attempt it, and declared that if Wolverene jumped, he would not reach the cache, and would simply fall down on the steep, smooth ice below, and perhaps kill himself. Wolf declared he was going home, and, just as he was leaving, Wolverene made the jump. He fell short of the cache, landed on the steep ice, and was precipitated to the bottom, breaking his arms and legs. Wolf lifted him up; but he could not get him out of there, nor set his broken limbs. Soon afterwards some people came along to get meat from the cache, and found Wolverene lying there with his arms and legs broken. They knew he had been trying to steal, so they clubbed and killed him. As he was dying, he said to the people, "No matter if you kill me, I shall steal from your caches just the same. There are many of us." *This is why the wolverene is now such a thief, and breaks into people's caches and steals their meat.* Wolf returned to camp, and reared Wolverene's family. 539 825

25. STORY OF THE BABY STOLEN BY WOLVERENE.

A man and his wife were travelling towards where the people lived. The woman was taken in travail, and, as was the custom of the people, she had to go in retirement during and for some time after her confinement. When they camped for the night, the husband made a camp for himself, and another for his wife some distance away. 539

6: Honigmann E-5 (1943-1945)1934 NDIS Nelson NDIS
Tsilhqot
Upper Liard

756 Sun, Pupils, willow, any bird with [i.e., and make darts.] Thunder, too, could confer power and give a man the ability to control weather. A man's power helped him to attain old age but when he died his acquired ability "died" with him.

756 787 The vision quest among the Tsilhqot involved the aspirant's seclusion in the forest, where he saw animals or other spectres who sang to him. As a rule only a boy undertook searching for a vision but occasionally a girl also slept in the bush and secured shamanistic power. Only when engaged in curing did the shaman wear a distinctive garb, for example carrying a fur scarf around his neck. The skin represented his power source. Neither drum nor rattle played a part in curing. According to our informant only One shamans dreamed. Conjuring could not be recalled but the informant had heard of a similar practice among other Indian groups.

MAGIC

789 The term magic is used in this section to include not only behavior but also a manner of thinking or state of mind. The major characteristic of magic is that it holds material things or behavioral events "to be the unfailing evidence of certain intrinsic qualities."[*] Magic as a term thus includes charms as well as medicine preliminaries and other rites, the amulet wearing, removing illness by sucking, and various forms of divination. Not all of the magical observances in Kaska culture have been incorporated in this section. A number have been introduced previously (for example in connection with weather) while others will be included with the life cycle.

789 789 826 *Upper Liard Kaska.* In pre-contact times the Indians of the Cassiar recognized several species of animals as magically dangerous. Shifting lies place in this category we find the crow, a creature that in this region occupies the focal point of ideology which among other Athabaskan drainage people is reserved for the wolf.[*] Like the wolf, the crow could drive persons insane, subject them to fainting, vomitings, and produce more serious illness such as "entering up." Both animals were avoided as food. A mink inadvertently caught in a deadfall had its carcass thrown into the fire and covered with feathers. This "put them [i.e., mink] in good mind." To take a live mink from a trap was particularly dangerous. An otter taken in a beaver deadfall was returned to the stream or lake with instructions to one's children not to drink water near the place. Dreaming of the otter made people fearful and such dreams were regarded as originating with the animal itself. Otters possessed power to transform themselves into human beings.[*] Attitudes of profound respect and avoidance were not lacking for the wolf. A hunter who wounded this animal always let it go free with the expectation that the creature would again present itself to the hunter. Should it then be killed, a depletion of game would follow within two or three years.[*] Thus the cycle fluctuation of game animals appears

[*] Wilson, *Analysis of Social Change* (1945), 80.

[*] Honigmann, *Ethnography and Acculturation of the Fort Nelson Slave* (1946), 78.

[*] "... the bear also was dreaded more than any other mammal. This was on account of his supposed supernatural powers, fondness for stealing people away, depriving them of their senses, and turning them into other men. ... Night tags the Tlingit would not use them for fear." Swanton, *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 456.

[*] "... the wolf was also supposed to possess great power." Swanton, *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 456.

[illegible] taboo recognized by the Indians, who regarded such behavior as magically hazardous. The killing of wolves and coyotes was also avoided in deference to the members of the species named after these animals.

Contemporary informants still recognize the owls, crows, and wolf as "devil's helpers."[1] Also allied with Coyotes are the snake, toad,[2] elephant (wolf-fish), shark, scorpion, flying squirrel, and grizzly bear.[3] Some of the bears in this list were authentically known only by hearsay. If they were known at all to aboriginal times, (if the scorpion is one such) then he stole on behalf of the devil.[4] The flying squirrel sought to remove people from this world but to kill the animal provided illness and to wear new spirit-name. The grizzly occupied himself with trying to kill men for the devil and maintained extraordinary sensitivity to ridicule. When slighted he might bother someone for several years until finally taking his revenge by killing the person who had laughed at him.[5] Magical power of another quality was ascribed to the beaver, skunk, and catfish. Beaver bones had always to be discarded in the fire, while the bones of the other two species were thrown far away from camp in an effort to attract fresh game to the locality. People burned the hair scraped from a moose hide. If a woman stepped on the material her husband would become powerless to kill moose, while if a dog ate moose bone then the moose would never again be able to reach the moose successfully. To club successful catfish caused illness. It was very lucky to make pets of large game animals. Building a young moose, beaver, or bear in captivity would promote the deaths of many people. The children of the agent would die off as the species of animal mistreated, the deaths of one balancing increase of the other.

Young men took water, grouse, and bear marrow in ceremonial quantities both in order to preserve their health and to enhance their hunting ability. Too much meat interfered with digestion and hence undermined a man's capacity for sustained effort. Grouse was "too heavy" for a youth. Leg sinews also constituted taboo for young men, as we have noted the danger of leg cramps at a time when unhampered movement was essential. The food questions of an animal were less crucial to lover of the foremost positions than contained "strength." Boys are lightly and are until a man is marriage but produced four or five children should be begin to eat as much as he cared to of objectives for food. Such prohibitions did not apply to girls, because women were barrens and their meat was not as enhancing as men's.

The relationship covered here between a man and his animal spouse did not result in a complete prohibition of that animal for food in those cases where the species was

[1] "The dove smelling like a bird's skin was thought to be very poisonous and fatal to smaller creatures." Swanton, Social Conditions, Beliefs and Linguistic Relationship of the Tlingit Indians (1908), [illegible]

[2] [illegible] informant who believes in the evil disposition of certain animals by classifying them as creatures of the devil. Thompson, Folklore (1940), 126.

[3] "The scorpion . . . was also left to grow angry." Quotation of Tlingit regarded this "one of the devil his helpers." Swanton, Social Conditions, Beliefs and Linguistic Relationship of the Tlingit Indians (1908), 426.

[4] Special respect for the grizzly has been reported for the Tlingit. Swanton, Social Conditions, Beliefs and Linguistic Relationship of the Tlingit Indians (1908), 426.

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